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HISTORY FOR TEACHERS.

BY

MARY BLAKE.

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention." — BACON.

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HISTORY FOR TEACHERS.

CHAPTER I.

FIRST CENTURY.

“YES, they expect us to know everything nowadays. Not contented with plenty of hard work in school hours, and the reports and examination papers out of school hours, they are beginning to talk about a teacher’s course of study in history, or literature, or art. What can a poor mortal do? It would be an endless task, with all our interruptions, to get through Gibbon or Macaulay. I should forget the first volume long before I finished the second, and I am tired out with the thought of it before I begin.”

We can imagine some hard-worked teacher thinking this, if he does not say it. Now suppose, instead of attacking some many-volumed history, we choose some period of time and go systematically over the ground, dipping into one book here, and another there, enlivening plain fact with poetry and fiction, but still keep up the connection of events, and go steadily forward from cause to consequence. “But how are we to know what books, or parts of books, we want?” you ask. “We have not the time to go searching through libraries or catalogues after them, and perhaps could not find them if we did. If somebody would tell us what and where the books are, we would be very glad to try the plan, at least.”

To mark out in a rough way such a course as this is the design of this paper. We shall gather together out of different books such portions as we need. We shall mention several books on the same topics, to allow for differences of taste as well as the differences in libraries. Some parts of the course may seem elementary; if they do, be thankful you know so

much, and skip what you know all about, or do not want. You may wish to linger over some topics, according as you are interested in special things in literature, biography, or art. But if the general direction through the forest is once "blazed" for us, we shall not be afraid of losing our way if we step aside, now and then, to pick a rare flower or to look at a waterfall.

Let us take the time from the Christian era to Charlemagne, and mark off the events into centuries as landmarks to guide us through what sometimes seems as bewildering and impenetrable as an Indian jungle. But these centuries are full of the "beginnings of things," and a comprehension of these events illuminates all the after-history. They are rich in thrilling events; some of our best novels find their plots here. Emperors, priests, and martyrs, crowned queens and heroic peasant-girls, appear upon the stage. We shall meet Nero and Titus, Zenobia and Theodoric, Athanasius and Augustine, Alaric and Mahomet.

President Porter, in Chaps. XI. and XII. in his "Books and Reading," tells us "How to read History," and the perusal of those chapters would be a most excellent introduction to the course of reading which we now propose to begin. If convenient, you should have on hand the principal books mentioned for each century, so that you can turn backward and forward from one to another as you wish. You will need some good, small history for the principal facts. There are so many published now, both for school use and the general reader, that you cannot go far astray. The "Smaller History of Rome," by William Smith, is one of these; Merivale's "General History of Rome," in the "Students' Series," is one of the best, and has the advantage of combining the religious and secular history. It covers the time up to A. D. 476; from that point, such histories as Thalheimer's "Medieval and Modern History" or Taylor's "Manual of Modern History" take up the tale. Books like Weber's or Worcester's "Outlines of History" may help you somewhat, though

they will not be referred to again. But get your facts and the ground-work out of the best books accessible,—never mind what they are,—anywhere and everywhere. Cultivate the habit of running over the tables of contents of every historical work you can pick up. In some big book which you would never think of reading through, you may find a few pages which will help you wonderfully.

If possible, you ought also to have a copy of Gibbon's "Decline and Fall of the Roman Empire," either the full or the students' abridged edition, and Charles Kingsley's "Roman and Teuton," and White's "Eighteen Christian Centuries." It would be quite convenient for you to have a good church history to refer to occasionally; "The Students' Ecclesiastical History" is perhaps the best short one. Milman's "History of Christianity" is good, though sometimes both prolix and prosy. Neander is profound and philosophical; Abbott's is easy and interesting, but omits a good deal you want to know; Schaff, perhaps, strikes the golden mean between too much and too little. Maps, too, are almost indispensable. Church says: "It cannot be too strongly impressed on students that they ought always to read with a map at their side. They cannot be too early made familiar with the truth that a map is a historical as well as a geographical picture, and represents on the background of unchanging nature the changing seats and fortunes of men." He recommends Spencer's "Historical Atlas"; Schmitz's "Students' Atlas of Classical Geography" will give you a good map of the Roman Empire. Some of the histories — Thalheimer's, for instance — have maps in them.

We have divided off the time into centuries in order to make each century stand distinctly by itself. Ask yourself, what were the principal characteristics of the century, who the great rulers, what the powerful movements among the people?

Beginning with the Christian era, let us notice first the secular history of the Roman Empire, and see what manner of world it was into which Christianity came. For whatever

your creed or no creed, you must confess that a new element was then introduced into the world's history, whose slow leaven working through the centuries has made the civilization of Europe and America a different thing from that of Greece and Rome.

Merivale's "General History of Rome" (pp. 425-513) or Smith's "Smaller History of Rome" (pp. 291-307), or any good school history of Rome if you cannot get these, will give you the principal events of the history of the Empire through the first century. In connection with these books read about the victory of Arminius, in Creasy's "Decisive Battles of the World" (p. 127). Bulwer's "Last Days of Pompeii" will give you a picture of Roman life and manners. The destruction of Jerusalem is said to be one of the "two great and unparalleled catastrophes" which occasioned the changes in "which modern history took its beginning." You will find an interesting account of this event in Palmer's "History of the Jewish Nation" (pp. 174-195). Milman's poem, "The Fall of Jerusalem," can be found in Vol. I. of his poetical works.

Having got an idea of what the Roman world was doing, let us now notice the relations of Christians and Christianity to that world.

Most people know, or think they do (more often the latter), all about the first preaching of Christianity by the apostles. But whether you know much or little, you cannot fail to be interested in Chap. X. of Conybeare and Howson's "Life of St. Paul," which describes his preaching at Athens. Chaps. XXIV. and XXVI., pp. 466-488, will give you a very interesting account of Paul's trial and martyrdom. You will also find here a very vivid description of some of the most important buildings of Rome, which will make the scene of much of the after-history like a real city to you. If you are interested in art, you will like to look over the legends of St. John, SS. Peter and Paul, in Vol. I. of Mrs. Jameson's "Sacred and Legendary Art" (pp. 158-190); perhaps also that of St.

Denis (p. 332, Vol. II.). If you want something easy and interesting, read Mrs. Charles's "Victory of the Vanquished," or DeMille's "Helena's Household." Jacob Abbott's new "History of Christianity" (Chaps. IX. and X.) gives a popular view of some of the most striking incidents of this period.

But you may wish to learn more concerning the world of thought into which this new religion came. Take Prof. Fisher's "Beginnings of Christianity." It is a big, theological-looking book, but do not be alarmed, we are going to read only five chapters (pp. 40-191), and the style is so charming you cannot help but like it. The titles of the chapters are: The Roman Empire as a Preparation for Christianity; Popular Religion of the Greeks and Romans and its Decline; Greek Philosophy in its Relation to Christianity; The State of Morals in Ancient Heathen Society.

Schaff, in his "History of the Christian Church" (Vol. I., pp. 33-59), treats of nearly the same subjects, more briefly. If you are interested to continue this line of thought, you will enjoy reading Plato's "Phaedo" (in Vol. I., p. 383), Jowett's translation. There is a later compilation by Bulkley, called "Plato's Best Thoughts," recently published. It will show you how little light the best and wisest philosophers had concerning the life to come, compared with the humblest and most persecuted Christian. If you are fond of reading of this character, you will be amply repaid by dwelling longer on the theme of the religious thought and philosophy of the world at the time of Christ. Döllinger's "Gentile and Jew in the Court of the Temple of Christ," and the "Religions before Christ," by Pressensé, are among the many books on this subject.

Recapitulate and gather together all these different things by reading the first chapter in White's "Eighteen Christian Centuries." It would help your memory very much if, at the end of your reading of each century, you would make a

brief sketch of the characteristics of that period, something like this: —

The first century characterized by a series of cruel profligate emperors (except Vespasian and Titus).

A combination of mob and tyrant, which crushed out the middle classes.

Christianity preached in every province of the Empire, and here and there beyond the boundaries.

Christians persecuted locally, not by universal edict, throughout the Empire.

Roman legions turned back from Germany by Arminius.

Destruction of Jerusalem, and final breaking up of Jewish nation and temple worship.

Now stop, and try to imagine how matters really were. You will not wish to linger long over the dark picture. You will see that the world needed something, whether it was the religion of Jesus Christ or not. And now let us pass on to the next century, and notice the increasing opposition of the old religion to the growing power of the new.

CHAPTER II.

SECOND CENTURY.

If you wish the novel first, read "Marcella," by Frances Eastwood. The history of the Roman Empire you will find in Merivale's "General History of Rome" (pp. 513-547), or Smith's "Smaller History of Rome" (pp. 307-321), or Gibbon's "Decline and Fall of the Roman Empire" (Vol. I., pp. 90-154), Lippincott's edition. (It is well to notice here that different editions of standard works like this vary in their paging, but the tables of contents will guide you sufficiently.) You will find about the same in Chaps. I. and II. of "The Students' Gibbon," which is a carefully abridged edition, and contains all that is really necessary. But I think, if you have time for it, you will find the unabridged more interesting. We must read much that we do not expect to remember in detail, in order to get a vivid idea of the events. Too much condensation gives us only a dry list of names and dates, without any particulars to make them interesting. A summary is not good for much for you, unless you have a great deal more in your head than there is in the summary. Then it is both interesting and profitable. If some one tells us simply that John Smith's house burned down last night, it means very little to us; but if he gives a particular account of the event, including the heroic efforts of a fireman to rescue a sleeping child, we are interested, and remember about it without trying.

Better for our purpose than any of these books I have cited is "The Age of the Antonines," by Capes, one of the little "Epochs of History" series. Whenever you can find one of these series to illustrate any period, you may be sure of something valuable and interesting. For the facts concerning the spread of Christianity, read Milman's "History of Christianity" (Vol. II.,

pp. 136–229), or Schaff's "History of the Christian Church" (Vol. I., pp. 303–345), for something concerning Christian life and worship; or if you wish something less philosophical, Abbott's "History of Christianity" (Chaps. XI. and XII.). You will, of course, want to read more fully about the catacombs. If you can obtain access to the finely illustrated "Roma Sotterranea," by Northcote, you will find its beautiful plates and maps extremely interesting to look over, even if you have not time for the letter-press. You will wish to read either Withrow's work, or Cardinal Wiseman's "Fabiola," or "The Church of Catacombs." This whole catacomb literature is very interesting, and if you have the time and the books you will do well to linger over it. Dean Stanley says: "He who is thoroughly steeped in the imagery of the catacombs will be nearer to the thoughts of the Eastern Church than he who has learned by heart the most elaborate treatise even of Tertullian or of Origen" (Introduction, "Eastern Church").

The legend of St. Clement belongs to this century. You will find it on p. 336, Vol. II., of Mrs. Jameson's "Sacred and Legendary Art." Exaggerated and fantastic as these legends are, they are often founded, like this one, on the life of some real person, and it is worth while to read some of them to put them in their proper places as regards other events. Their principal importance, however, is in their relation to art. Mrs. Jameson gives them in full, and adds descriptions of celebrated paintings. Mrs. Clement, in her "Handbook of Legendary and Mythological Art," gives the legend only.

We have now finished the second century. Review it as a whole by reading the Second Century in White's "Eighteen Christian Centuries," and don't forget to make your own recapitulation.

CHAPTER III.

THIRD CENTURY.

THIS is a continuation of the same story of corruption and ferocity, of fierce persecutions and heroic martyrdoms. Christianity is slowly making its way to rise triumphant at the beginning of the next century. Notice the different persecutions under the different emperors, and their distinguishing characteristics ; how, from being local they became general, and the edicts grow more severe, till, in the reign of Diocletian, comes the death-grapple between paganism and Christianity. For the religious history of the time read Schaff's "History of the Christian Church," pp. 144-184 ; or Chaps. I. and II. of the second period, Vol. I. ; or Milman's "History of Christianity," Vol. II., pp. 230-300 ; or Abbott's "History of Christianity," Chaps. XIII., XIV. If you are not to be frightened by a big book and an involved and difficult style, read pp. 86-156, Vol. I., of Neander's "History of the Christian Church." It will give you a philosophical account of the causes and characteristics of the various persecutions. Perhaps as interesting as any of these will be Pressense's "Martyrs and Apologists," pp. 71-228. If you are so fortunate as to read French readily, Pressense's "History of the Church," through the first three centuries, will probably be one of the most interesting church histories you can find, but I believe it is not fully translated. His chapter on the Fathers of the Church, in the Second and Third Centuries (pp. 229-466, "Martyrs and Apologists"), takes up a subject which, to say the least, is not always treated in so readable and pleasing a style. Schaff, Chap. VIII., also treats of this same topic, but more briefly. Schaff, Chap. VI., pp. 370-404, speaks of Christian worship. If you wish to follow out the history of

church organization and discipline, you will be interested to read Chap. VII. You will find Mrs. Jameson's chapter on the Early Martyrs (p. 128, Vol. II., "Sacred and Legendary Art") very interesting, and the legends of St. Cecilia, St. Dorothea, St. Lawrence, St. Martin, and St. George of Cappadocia, very beautiful.

For the political history of the Empire, read Merivale's "General History of Rome," pp. 547-576; or the "Smaller History of Rome," pp. 321-330; or Gibbon, Chaps. VI., VII., X.-XIV.; or "Students' Gibbon," pp. 31-100. You would do well to read also his famous chapters on Progress of Christianity (Chaps. XV. and XV.), remembering that you need not accept his inferences, even if you do his facts. As some one has well said, "A sneer is not a proof." Chap. IX. in the "Students' Gibbon" is more concise, and is not colored by a dislike to Christianity. By this time you may wish for a little fiction to balance so much fact. Wm. Ware's "Zenobia" and "Aurelian" will supply that want.

For a review of the whole, a little book called "History of the Church of Christ to A. D. 313," by Islay Burns, will give you in a concise, yet readable form the history of the church through these three eventful centuries. Sum it all up and make your picture complete by the Third Century, in White's "Eighteen Christian Centuries."

CHAPTER IV.

FOURTH CENTURY.

HERE we need to take a new departure. No longer need we watch the struggles of Christianity to obtain a foothold, but we must trace the growing strength of the clergy and the church till it becomes a mighty power in the state. We must note also the different invasions of the barbarians, who are so soon to break up the ancient Roman Empire.

For the secular history read pp. 576-632 in Merivale's "General History of Rome," or pp. 330-339 in "Smaller History of Rome," or Chaps. IV., XVII.-XX. in "Gibbon." If you are interested in the early church controversies, read Chap. XXI. If not, skip it, and go on to the middle of Chap. XXX. "Students' Gibbon," Chaps. X.-XIV., has the same in its abridged form. You can safely let go a good deal of the details. It is worth something to know what to remember, and good discipline to learn how. Here Kingsley's "Roman and Teuton" comes to our aid to break upon the monotony of dry historic detail. Read his Lectures I. and II., — The Forest Children, and The Dying Empire (pp. 1-51, "Roman and Teuton").

For the history of the church, continue "Milman" from p. 303 to the end of the second volume, and as far into the third as you care to go; or "Schaff," Vol. II., Chapters I. and III.; also see paragraphs on Nicæan Council, in Chapter IX., pp. 622-632. Chapter VIII., on Christian Art, has much that is interesting about architecture, music, images, and the like. If you prefer the more popular Abbott's "History," read Chapters XIV.-XVIII. there. Smith's "Students' Ecclesiastical History," pp. 234-308, gives the religious history of the

century very concisely. If you have read "Merivale" carefully, you may not wish for anything more concerning the church history. Do not fail, however, to read Dean Stanley's lecture on Constantine, in his "Eastern Church." Also the lectures on the Nicene Council, in the same work, if you wish a graphic picture of that important event. Look out in the encyclopædias or biographical dictionaries the names of the famous men of the time,—Arius, Athanasius, Jerome, Chrysostom, the two Gregories, Augustine, Theodosius, Alaric.

Kingsley says, "To study history, take, by all means, biographies, and study them. Fill your minds with live human figures. . . . See how each lived and worked in the time and place in which God put him. Believe me, that when you have thus made a friend of the dead, and brought him to life again, . . . you will begin to understand more of his generation and his circumstances than all the mere history books of the period would teach you. . . . And not only to understand, but to remember names, dates, . . . costumes, fashions, . . . crabbed scraps of old law, which you used, perhaps, to read up and forget again, because they were not rooted, but stuck into your brain, as pins into a pincushion, to fall out at the first shake,—all these you will remember, because they will arrange and organize themselves around the central human figure."

Now, for a diversion, read Charles Kingsley's "Hermits." Mrs. Jameson's chapter on the Hermit Saints (p. 359, Vol. II., "Sacred and Legendary Art"); the legends of SS. Paul and Anthony, St. Ambrose, St. Jerome, Pope Sylvester, and the Emperor Constantine; also, SS. Barbara, Catherine, Ursula, Margaret, Christopher, and as many more as you care for. Recapitulate as before by the Fourth Century, in White's "Eighteen Christian Centuries."

CHAPTER V.

FIFTH CENTURY.

READ Kingsley's "Hypatia" for the romance and the picture of the time. The sober fact for the background you will find in "Students' Gibbon," Chaps. XV.-XIX., or Chaps. XXX.-XXXVI., "Gibbon," Vol. III., or pp. 339-343, "Smaller History of Rome," or "Merivale," pp. 622-655; also to the end of the volume for a brief and interesting description of the city of Rome, and some general reflections on its history; for new Rome — proud, imperial Rome — no longer can claim our exclusive attention.

If you wish for more light upon monasticism, read "Schaff," Chap. IV., or "Gibbon," Chap. XXXVII. It runs forward, but that will help you in your study of the other centuries, as well as explain "Hypatia" somewhat. Read also Tennyson's "St. Simeon Stylites"; "Students' Ecclesiastical History," Chaps. XIII. and XIV., and "Abbott," nineteenth chapter, treat also of the church history of this time.

The Battle of Châlons, p. 153, Creasy's "Decisive Battles of the World," brings Attila, the "Scourge of God," vividly before us. Follow this with Kingsley's third lecture, *The Human Deluge*, p. 64, "Roman and Teuton."

For the story of Theodoric and the Ostrogothic kingdom, read the thirty-ninth chapter of "Gibbon," or nineteenth in "Students' Gibbon," or Chap. III., Book III., Vol. I., Milman's "Latin Christianity," supplemented by Kingsley's Gothic Civilizer, Lectures IV. and V., "Roman and Teuton." You may like also to read a little story called "The last Fight in the Coliseum," in Miss Yonge's "Book of Golden Deeds."

Let us finish our study of this troublous time by reading the Fifth Century in White's "Eighteen Christian Centuries," leaving the story of the rise of the Saxons and Franks till the sixth century, though it properly begins in the very last of this.

CHAPTER VI.

SIXTH CENTURY.

THE stream grows broader and deeper. No longer have we only the Roman Empire, East and West, to look after, but the kingdom of Clovis and his successors in Gaul, the Saxons in England, and the Lombards in Italy must claim our attention.

“The combat deepens;
On, ye brave,”

who are not afraid of a little hard study over an intricate question. It is not much more complicated than the trimming on some dresses.

Taylor's “Manual of Modern History,” or, better yet, Thalheimer's “Mediæval and Modern History,” now takes up the tale where Merivale and Smith left off. “Thalheimer,” especially, will give you most valuable assistance in getting hold of the principal facts. Its maps make the confusion of tribes and conquests less confusing. Its recapitulations at the ends of chapters or sections, committed to memory, would give a framework of the important events necessary to remember, and make an excellent preliminary to “Gibbon.” Of course, different minds work differently, but the generality of readers, I think, will find that, to have the principal events in their minds, so as to know what to expect to find in “Gibbon,” will make that history more intelligible and interesting. It would be a good plan to read the history of the Empire for this period in “Taylor” (first chapter to p. 341); for some reason, the first page in this edition (1844) is numbered 327; or, in “Thalheimer,” pp. 25–27; then to fill out the picture with those chapters in “Gibbon” which treat more fully of the corresponding events. (There is a full index

in Milman's edition of "Gibbon," and it is not difficult to find those chapters or parts of chapters which you want.) Chaps. XX.-XXII., "Students' Gibbon," or XL.-XLIII., "Gibbon," also, Milman's "Latin Christianity," Chap. IV., Book III., Vol. I., will give you these additional particulars. Kingsley's *Nemesis of the Goth*, Lecture VI., "Roman and Teuton," sheds a romantic interest over the reign of Justinian. There is, also, a biography of Belisarius by Lord Mahon. If you "have n't a head for jurisprudence," you may safely omit the long chapter on Justinian's Code, only remembering that modern nations have made that code a basis for their own codes of laws.

The Persians, too, you may slight a little. Read enough to realize that they were dangerous enemies; but you have so many enemies of the decaying Empire to keep in mind that it is not worth while to give very much attention to any who are not growing to be very soon formidable nations of themselves. It hardly seems necessary to advise one not to burden the memory with the names of all these obscure barbarian tribes and conquests, but it is necessary to read the history over to understand something of the chaos out of which the different kingdoms were rising. Everything is breaking up to settle itself again in the nations of modern Europe. England and France are emerging like islands from a flood, to become powers worthy of notice. "Gibbon," thirty-eighth chapter, recites the story of the rise of the kingdom of the Franks, and the Saxon conquest of England. Chaps. III.-V. in "Students' France" give very concisely the history of Clovis and his successors to Charlemagne, two centuries away. Read, in connection with this, the "Legend of St. Genevieve," p. 395, Vol. II., Mrs. Jameson's "Sacred and Legendary Art"; or the "Shepherd Girl of Nanterre," in Miss Yonge's "Book of Golden Deeds." Green's "Short History of the English People," pp. 39-53, makes the story of the Saxon or English conquest of Britain as interesting as a novel. Hume's "History of England," Vol. I., to p. 27, goes over the same ground.

If you wish to linger over the Saxons, you will find the first fifty pages of Taine's "English Literature" very interesting, though that properly belongs to the history of the English language.

After all these tedious squabbles of the barbarians, we deserve a little recreation, and we have it in the charming field of poetry and fiction given us in the story of Arthur and his Round Table. Read Tennyson's "Holy Grail," "Morte d'Arthur," and "Idyls of the King," especially "Guinevere," and "Launcelot," and "Elaine," Lowell's "Sir Launfal's Vision," and Bulfinch's "Age of Chivalry."

You can profitably either follow or precede these particular histories of the Saxons or Franks with pp. 16-24 of "Thalheimer," which is a comprehensive statement of the various settlements and conquests of the Teutonic tribes at this time; or by "Taylor," pp. 341-351; or by Milman's "Latin Christianity," Chap. II., Book III., Vol. I., p. 353. Kingsley's The Clergy and the Heathen, Lecture VII., "Roman and Teuton," will show you the part the monks played in the drama.

But we must glance at Italy to see what is going on there. We have already noticed the Gothic war in our reading of Justinian and Belisarius and Narses; we must now learn something of the rise of the Lombards, to prepare the way for understanding the alliance between the Pope and Charlemagne, two centuries later. Pp. 23 and 24 in "Thalheimer" will give us the synopsis; "Gibbon," forty-fifth chapter, or "Students' Gibbon," Chap. XXIV., pp. 370-384, or Sheppard's "Fall of Rome and Rise of the New Nationalities," pp. 308-319, the particulars. "The Legend of St. Gregory," p. 331, Vol. I., Mrs. Jameson's "Sacred and Legendary Art," belongs to this century. For the history of Gregory and the church through him, read Milman's "Latin Christianity," Chap. VII., Book III., Vol. II. Now cast your eye backward over the century before we leave it, by reading the Sixth Century in White's "Eighteen Christian Centuries."

CHAPTER VII.

SEVENTH CENTURY.

PERHAPS you are weary of all this “ineffectual warfare”; then you may be glad to turn your eyes to far-off Arabia to notice the rise of a power there which is to shake these new kingdoms to their foundations, and to listen to the wonderful story of the rise and progress of Mohammedanism. Let us look at this for a while, and then return to Europe again. We must, however, keep on with the history of the Empire in the East for a little space, first. Read “Thalheimer,” pp. 27, 28, or “Taylor,” pp. 352–355, or “Students’ Gibbon,” Chap. XXIV., pp. 384–406, or “Gibbon,” Chap. XVI. It is not necessary to spend much time on the confused annals of the Byzantine Empire after this, while there is so much important to remember concerning the vigorous new nations everywhere rising into power. Gilbert Hamerton says, “The art of reading is to skip judiciously. The art is, to skip all that does not concern us, whilst missing nothing that we really need.”

Now we must imagine ourselves in Arabia, and forget for a while all the turbulent life we left behind us in Europe. For a brief account of the life of Mahomet, his flight to Médina, the spread of his doctrine through Arabia, his death, the progress of Saracen conquest through Syria, Persia, Egypt, North Africa, to the invasion of Spain, you will find “Thalheimer,” pp. 29–32, or Taylor’s “Manual of Modern History,” pp. 355–366, very satisfactory. Milman’s “Latin Christianity,” Vol. II., Chaps. I. and II., Book IV., gives a more philosophical account of the progress of Mohammedanism through the seventh century, though more detail would be interesting and easier to remember. If you care to spend more time over the

marvellous stories and traditions concerning Mahomet and his conquests, Ockley's "History of the Saracens," or Muir's "Life of Mahomet and History of Islam" (in four volumes), will give you details enough. But Washington Irving's "Mahomet and his Successors" (two volumes) is the most interesting, and therefore, for most readers, the best. There is also Gibbon's famous chapter (Chap. L.), called by Bosworth Smith "the most masterly of Gibbon's three masterpieces of biography," and Carlyle's "The Hero as Prophet," in "Heroes and Hero Worship," which you must not fail to read if you would get a vivid idea of the *man* Mahomet, whether you agree altogether with Carlyle or not. These two should follow Irving's first volume on Mahomet himself, and the story of his successors, Vol. II., should be read afterward. If you have time and inclination to investigate the disputed question, whether Mohammedanism was an unmixed evil, a gigantic imposture, or whether it was an imperfect form of Christianity, perhaps the only form which the East was *then* able to receive, you will be interested to read Bosworth Smith's "Lectures on Mohammed and Mohammedanism," in which he takes the latter view. Then see an article on Mahomet in "British Quarterly Review," for January, 1872, pp. 100-134, for the other side of the question. It gives a fair and candid view of Islamism, acknowledging what is good in the system, yet showing wherein it stands in the way of something better. There is no lack of literature on this subject, and you will find all sorts of opinions expressed. Read what you can find, and make up your mind (if you can) for yourself. Dean Stanley's Lecture VIII. in his "Eastern Church," on the relation of Mohammedanism to the Eastern Church, is very interesting, especially his comparison between the Koran and the Bible. Maurice, in his "Religions of the World," has two lectures on the relations of Mohammedanism to Christianity, which are well worth reading.

Glance backward over this marvellous story. See the little cloud, scarcely bigger than a man's hand, which, in less than

a century, has spread over the East to the Ganges, and in the West hangs over Gibraltar, ready to burst in storm and ruin on the fertile fields of Spain. Read the last part of the Seventh Century (from p. 156) in White's "Eighteen Christian Centuries," and Southey's "Roderick, the Last of the Goths," for a poetical version of the Moorish invasion of Spain. Compare with this pp. 548-554, Sheppard's "Fall of Rome."

Now we will leave the East far behind us, and turn our eyes to the north, to the little island of Britain, whose mighty future was not even dreamed of. In the obscure annals of a semi-barbarous people we shall find the story of the birth and growth of a nation whose destinies in our own day are strangely interwoven with the civilization and religion of that East, then so far separated from it. We have read the story of the rise of one religion, let us now trace the progress of another among tribes scarcely less wild than the Arabs of the desert. D'Aubigny's "History of the Reformation," Vol. V., pp. 25-73, will tell us of the Irish church and its missionaries. It anticipates a little, but we cannot help that. Events and their consequences have a way of reaching out beyond our arbitrary divisions. They will not stay snugly tucked up in centuries till we are ready for them. In connection with this read Kingsley's Monk a Civilizer, in "Roman and Teuton." Now we can turn with interest to the first part of the Seventh Century, in White's "Eighteen Christian Centuries." Read also Chaps. III. and IV., Book IV., Vol. II., Milman's "Latin Christianity," if you wish a more detailed account of the conversion of England, and Chap. V. for the conversion of the Teutons. Green's "Short History of the English People," pp. 53-77, gives a very interesting account of the struggles among the different little English kingdoms for the "overlordship," and of the introduction of Christianity; "Students' Hume," pp. 30-37, tells the same story, though not as well; Taylor's "Mediæval History," pp. 349-351, gives a brief epitome; Knight's "Popular History," Chap. V., Vol. I., covers the time from A. D. 446-800.

Now let us take a long breath before we plunge into the stormy sea of the history of continental Europe again. The story of these nations is of little interest during these years, except for its direct bearing upon the events of the next century, therefore we will join the two centuries together and pass directly from the one to the other. There does not seem to be any good stopping-place. Indeed, men would have been very glad of a "stopping-place" almost anywhere in those days, I imagine. What would our nineteenth-century croakers, who are frightened to death by a few thousand Chinese, have done then? Saracens, Lombards, Saxons, Franks,—there was some sense in talking about barbarian invasion in those times.

CHAPTER VIII.

SEVENTH AND EIGHTH CENTURIES.

LET us look first at the kingdom of the Franks, "Thalheimer," p. 20 ; and Taylor's " Mediæval History " (pp. 344-346) gives the most important facts very briefly. Pages 447-483 in Sheppard's " Fall of Rome and Rise of the New Nationalities " tells the story very vividly. If you like to look backward to the beginnings of things, you will be interested to read from the commencement of the chapter (Sect. 8, p. 406).

But we must stop here awhile to see what Charles Martel really did when he turned back the Saracens from Gaul, and disappointed the Moslem's dream of encircling the Mediterranean with his conquests, as old Rome has done. Read the Battle of Tours, in Creasy's " Decisive Battles of the World." Gibbon in his fifty-second chapter devotes a few pages to this event. (See Vol. V., pp. 285-291, or p. 482, " Students' Gibbon.") Now finish your chapter in Sheppard's " Fall of Rome "; it will bring you to Charlemagne. But we cannot enter fully into the history of the Franks without learning more of the history of the Lombards and the image-breaking emperors of the East. If the story of the Franks and the popes, the Lombards and the Greeks, seems badly mixed, so were the events themselves, and we must disentangle them the best we can.

So we must go back to those tiresome Lombards again. Well, we ought not to complain ; we have had quite a rest. We will not try to remember the unpronounceable names of all these barbarian dukes and chiefs, and their confused reigns, but read enough to convince us that they are uncomfortable neighbors, and to understand why the popes and the exarchs were glad to call down their equally uncomfortable

neighbors, the Franks, to help them get rid of the vigorous tramps who threatened to turn them out of the little territory they had left. Milman's "Latin Christianity," Chaps. IX.-XII., Vol. II., will give you an extended account of the transaction. Taylor's "Mediæval History" (pp. 347-349), or Thalheimer's "Mediæval and Modern History" (pp. 33-36), gives important facts very concisely and clearly. "Gibbon," Chap. XLIX., or "Students' Gibbon" (pp. 428-440), takes us back again to the Greek or Byzantine Empire.

There has been no need that we should trouble ourselves with the feeble Greek Emperors who were thankful to keep the Moslems out of Constantinople till we come now to Leo, the Isaurian, and the image-breakers. And this is mainly interesting as the cause of the final separation of the East and the West, and as it helped to crown Charlemagne, "great and peace-giving Emperor of the Romans." Milman's "Latin Christianity," Chaps. VII.-VIII., Vol. II., will give many interesting particulars concerning iconoclasm. Bryce's "Holy Roman Empire" (pp. 34-49) is a shorter and more interesting account than Gibbon's. Ranke's "History of the Popes," Vol. I., pp. 9-15, tells the same story. But the best and clearest account of all will be found, I think, in Church's "Beginnings of the Middle Ages," one of the "Epochs of History Series," pp. 72-79 and 104-122. You will find it a great help through this and similar labyrinths, if you write down under the name of each nation the principal names and dates. A comparison of the different lists will show you what was going on at the same time in different countries.

Now read in Kingsley's "Roman and Teuton," Lecture XI., the Popes and the Lombards, also the Lombard Laws, if you are interested in that side of the subject, followed by the Eighth Century in White's "Eighteen Christian Centuries." Finish with Kingsley's last lecture, the Strategy of Providence, read, of course, in connection with some good map of the Roman Empire, such as is to be found in the "Students' Atlas of Classical Geography," by Leonhard Schmitz.

Our task is almost done. We have come face to face with the great Charles, and here we must pause for a while. But if you would group together in one whole what you have read, and trace in rapid sequence the causes and consequences of events, you cannot do better than to read and carefully compare with the lists and abstracts you have made through the whole course, Church's "Beginnings of the Middle Ages" to p. 122, or Sheppard's "Fall of Rome" to p. 495.

And here we must say farewell.

"We have been friends together
Through stormy and through pleasant weather."

If you have enjoyed our journey so far, perhaps some day we will take up our pilgrim staves and go on the Crusades together; or you may choose to keep on in the same direction, in a path of your own finding. If we have proved that reading history is not a dreary drudgery, but an enduring and increasing pleasure, our time together has been well spent.

